

"Vijānabhikṣu the Yogin versus Vijānabhikṣu the Vedāntin"

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Vijnanabhikṣu holds a respected place in Indian philosophical circles as he is considered to be both a Vedantacarya and a Yoga philosopher. This paper will compare Vijnanabhikṣu's commentary (*Vijnanamrtabhāṣyam*) and Sankara's commentary (*Sankarabhāṣyam*) on a couple of sutras from the *Brahmasūtras* with a view to point out how he differs from the Advaita Vedānta of Sankara. Vijnanabhikṣu is first and foremost an yogin and thus privileges *asamprajñata yoga* alone as a means to *mokṣa/kaivalya* as against Vedānta's preference for knowledge (*jñāna*) as the sole means to *mokṣa*. Vijnanabhikṣu is a vehement opponent of the Advaita propounded by Sankara and his followers who are designated as Adhunikabhruva Vedāntins by Vijnanabhikṣu, both in his *Vijnanamrtabhāṣyam* and in his Yoga works. Using Vijnanabhikṣu's own works, this paper concludes that Vijnanabhikṣu interprets Vedānta in such a way as to accommodate his Yoga views, sometimes going against the grain of the traditional ideas associated with Vedānta.